846 as if with a knife, until blood comes. Then the father is rubbed all over with spiced water which causes him great suffering. He is sometimes so weak from the fast and from this bleeding that he has to be led away by the hand. While the others get drunk at his expense, he continues to fast [60] for several more days. When the fast is over he does not eat, however, any birds or fish—except crabs, and they must be females—while his children are still feeble and weakly.

846 751 This faster gave Father Raymond very good reasons for all this. It is because, he said, the infants would have stomach aches or defective members, depending on which animals their fathers ate. They would have, for example, a long, round snout if the father ate an eel; small, round eyes if he ate a parrot. (For this same reason they never eat manatees, for fear their children will have small, round eyes like this large fish.) They would have crooked legs if the father ate pigs, and so forth for the other animals.

826 We will add here in passing this amusing fact: there is a type of carangid, which is a good fish with a slightly curved backbone. When they eat this fish, they take great care not to throw the bones carelessly away; they deposit them on the ground very softly for fear they may become hunchbacked and are astonished that the French make fun of this.

304 ● 859 The women, having given birth, press the forehead of their infant with their hand in order to flatten it. That is the reason they have broad foreheads. When the infants sleep in the daytime, the women hold them so that their feet are on one of the mother's knees, while the head, which she continues to press with her hand, is on the other. At night, they hold the infants to their side, with the result that being accustomed to sleep so warmly, the child cries dreadfully if the mother moves ever so little away from its side.

At the end of fifteen days or three weeks, they invite a sort of godfather or godmother who pierces the ears, nose, and lower lip of the infant and cuts its hair in front and gives it its name. They, in exchange, rub his head and neck with oil. [sic] The mothers never wrap up their children when they go somewhere. They carry them under the arm in a little sling of cotton which they pass over the shoulder in the fashion of a scarf.

852 When the child is one or two years old, the father gives [61] a feast called <u>elétoaz</u> [<u>elétoaac</u>] at which the child's hair is completely

5518 guests at the drinking party said, "I desire to be named, name me." Then the one in front of him laughter and shouted "Hello, so and so." Captain Baron burst into roaring laughter, and he opened his basket and brought out a package of glass beads and rewarded in this way the honor that had been paid to him. [221] The mothers do not lack
● 164 tender affection for their children, who while young are reluctant to leave their mother's breast during the day or even during the night. It is miraculous that the mothers do not smother them when they are drunk after the drinking parties, although I never heard tell of such an accident while I was among them. If their husbands leave them, the wives keep all the children, and do not give the husband any unless forced to do so, for when the children grow up they become a source of support and subsistence. [282]

302 All the Caribs, men and women, have the same hair style. In
304 order that this hair style is made possible, soon after the child is born a woman is chosen who kneads the head to make it larger at the top and smooths the forehead to be sloping down to the eyes. She flattens the forehead as well as the head, for they think that their beauty depends upon this. All the hair on the front of the head falls in front and is cut as it is done for small girls in France. The side hair covers only the ears, and both men and women let the rest of their hair fall on the back of the head. The mother, for almost two years, sits down during the day and puts one of her child's legs on one of her thighs with its head on her other thigh. When the child is asleep she opens her right hand and puts it on the child's forehead. She leans her left elbow on it and reclines her own head against it. She sleeps in this way with the child in order that the flattening persists. Because this is done they have big eyes which protrude from their heads. I have not noticed that this would cause their flat noses. [145]

355 The Carib women take a child by the hand and lift it high off the ground or from a hammock without worrying about hurting it. The child according to the habit which he has been taught places his bent left knee on the side of his mother, leaving the other foot hanging. The mother grasps him under the right arm and carries him in this way on a short trip. But if she should be traveling far she has a small cotton hammock which she puts around her neck and hangs on one side in which she carries the child. [311] As soon as the children are strong enough, their mothers put them in the middle of the yard where they have cleared out the stones. Here the children play, roll in the dust,

as a fly, " which is to say very drunk. It is thus understood that he has been well judged. They very often kill the old people saying that they are no longer well and consequently are unhappy. When their wives are old they kill them, arguing as their reason that they are no longer able to tend to the garden or make cassava or officou [kind of beer]. They are jealous, and if a woman has failed them they kill her or make her a servant and slave to others. When they have suspicions about her misconduct they make her drunk—for their officou is potent when it is well made—and when she is in this state she can conceal nothing.

The men are extremely slothful and pass the time lying or sitting on their hammocks, carousing, gossiping, and allowing themselves to be combed by their wives. They cannot pass an hour without being combed and don't even take the trouble to fish or hunt, preferring to fast a little and eat only some cassava and crabs, rather than leave the house to catch lizards or tortoises, or some other thing. However, when they come to trade with the French they catch a tortoise and bring it with them. This is their principal item of trade. They sometimes bring pineapples and bananas as well as bows and arrows which they give to their comperes; this is the term they use for all their friends.

The Caribs have a ridiculous ceremony at the birth of their children. The woman gets up immediately after having given birth and goes back to work if she is able. The husband goes to bed /in a hammock/ which they hang high from the house, and here he complains about his belly and rubs it as if he were suffering greatly. For the span of an entire moon he leaves his hammock only for necessities, supporting himself with a stick. The others visit him as they would a sick man. It is true that to a certain extent they cause this pretended illness to pass into a real one because the man is badly treated. He must fast very rigorously for a few days, and they give him only cassava and very little of that, but they give him enough to drink, especially at the moment the child suckles. After several days he is able to eat crabs, and some time after this he is permitted tortoise meat; finally he eats any kind of food without limitation, as though he were completely healed. But before this they hold an assembly where the so-called sick man is gashed all over his body and loses much blood. Those fathers who have already had five or six children are only gashed on the arms and legs. They do not know what it is to swaddle children, nor do they treat them delicately as we do; but nevertheless they love them tenderly.

stomach of the child and that it would inherit the natural weaknesses of the animals which the father had eaten. For example, if the father ate tortoise the child would be deaf and would have no more brains than this animal and if he ate manatee the child's eyes would resemble those of this animal i.e., small and round. There are many similar examples of the same thing.

Finally, during all of this time they have absolutely no intercourse with their wives. Brutality, weakness, and unbridled lust, typical of the greater part of our Christians, is sufficiently restrained by these barbarians who have neither faith nor religion. In addition, as soon as their wives conceive they have no further intercourse.

The women also fast during the time after the birth of their child, but not so rigorously as their husbands. They prepare themselves by this means and take great care to flatten the foreheads of their babies while the bone is still pliable. They push in the nose to make it flat. However, many of them may be found who have aquiline noses which look just like the noses of the French.

Eight days after the six month period the father invites one of his most intimate friends to be the godfather of his son, or if the child is a girl, the friend is called a godmother. They have a small banquet and then cut a little hair from the head of the child. They pierce the ear lobe and also the septum of the nose and they pass two or three threads of cotton through the hole to make certain that the wound will not mend itself. Next they pierce the lower lip. If they think that the child is too weak to stand this pain they postpone the piercing and content themselves with cutting its hair. This being done they give the child the name which will be his for life [but] which does not prevent the taking of other names. But that name will be with him always and in recognition of the fact the father and mother of the child anoint the neck and head of the godfather or godmother with oil of palmetto.

It is astonishing to see how few Carib children are deformed considering the fact that their mothers never swaddle them; in this respect the Carib women would be able to mock at our French women who pamper their children. When the children have gained strength through their mother's milk they are then given some sweet potatoes or bananas which are first chewed by the mothers and then put into the mouths of their babies.

● 857 the mouths of their babies. Reaching the age of three or four months they crawl on hands and feet all over the house just like small dogs. They wallow in the dust and roll unceasingly on the soil and they accustom themselves so well on all fours that when they are adults they run as fast in this way as the French do upright. When their strength allows it they /infants/ stand up, falling more often then they walk. It is amazing to see them continually falling on their hands or on their behinds.

858 They all eat earth, the mother as well as the children. The cause of such an irregular appetite can be explained to my satisfaction only by an excess of melancholy, which is the predominate humor among all Caribs. This is so true that they find as much delight and satisfaction in eating chalk as they do in eating sugar.

859 The mothers tenderly love their children and are always on guard to ward off anything harmful which might happen to them. They almost always hold them suspended at the breast. When they go to sleep at night in their awkward hammocks it is amazing that they never smother their children, for they often go to bed completely drunk and out of their mind. They /mothers/ are rarely separated from their children and in all trips by sea or land they carry them under their arm in a small cotton hammock which is slung from their shoulder in order that they will always have in front of their eyes the object of their care.

860 If it happens that the husband leaves his wife, she keeps all of the children and she never gives any of them to him unless she is compelled by force to do so. Children who have been abandoned by their father help their mother and provide subsistence. When the children are older, if they are boys they follow the father and eat with him. If they are girls they follow the mother and eat with her. All of the
861 children, boys as well as girls, are raised by their mothers and fathers more as if they were beasts than as rational beings. They do not teach them to be either civil or honorable. They do not even learn to say good morning, or good evening, nor to thank people for small favors. As a result of this training they don't honor their parents either in words or in respectful attitudes. If they obey their parents' commands this comes more from whim than from the respect which they bear them. This wildness of behavior continues among the children, since

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

person; it had a flat stern and served mainly for fishing. The rafts consisted of a series of logs, lashed to two transverse bars.

The pirogues and canoes seem to have been better finished than the *Arawak* canoes. Their sides were smoothed, polished, and often painted to represent Indians or maboya spirits. In historic times (and perhaps earlier) the pirogues had three masts and the canoes two, each supporting a sail made from cotton or from palm-leaf matting.[8] The paddles were spade-shaped, like those of the *Arawak;* that of the steersman was one-third longer than the rest (pl. 94).

When on a raiding expedition *Carib* men traveled alone, taking only several women to prepare their food and to paint them with urucú. Otherwise men, women, and children traveled together. They carried their hammocks and kitchen utensils and landed at night to build temporary sleeping shelters.

The *Carib* were quite superstitious about traveling from island to island. While at sea they ate no crabs or lizards and drank no water, for fear of not being able to reach land. They were careful, too, not to spill fresh water into the sea, for they believed that this would cause storms and a swelling of the water. When passing a place where *Carib* had previously been drowned they threw overboard food so as to prevent the dead people, now living at the bottom of the sea, from causing them to capsize. Upon the appearance of a storm cloud they all blew into the air and waved their hands to drive the cloud away. When it did become stormy they chewed manioc bread and spit it into the sea and air to appease the spirits (oniicou) who were causing the storm. If the wind were unfavorable, an old man would shoot an arrow at the prow of the canoe in order to make the canoe go straight as an arrow. The *Carib* never named or pointed at the land which they were approaching, for fear that they might not be able to get ashore.

The people traveled by foot when on land, felling a log or using small canoes to cross streams. Burdens were carried in baskets on the back; babies were suspended in little hammocks strung around the mother's neck.

MANUFACTURES

Basketry and weaving.—Next to canoes the outstanding *Carib* artifacts were baskets (pl. 94). The men made these from *Latania* leaves, which they split, scraped with mussel shells, and plaited together. Often the baskets had double walls, separated by a lining of leaves which made them watertight. Some, made large and pyramidal, were used on the back as carrying baskets. Others, which were small, rectangular, and provided with covers, served for jewel boxes. They were supplied with a cord to be attached to the gunwales of the canoes, so that the basket would not be lost

[8] Some sources say the pirogues had topsails as well as the usual square mainsails.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

a tea used to combat diarrhea; the other ingredients are discussed under *Myrcia citrifolia*.

Specimen citation: no specimen collected.

Scoparia dulcis Linnaeus, Sp. Pl. 116. 1753.

Balié Doux [51].

A weedy annual widespread in the tropics of America and the Old World. In Dominica the plant is found in wet open fields at lower and middle elevations.

From the leaves and stems of balié doux is prepared a tea which is used by the Caribs to bathe their children. It is also drunk occasionally as a fever preventative. The leaves are an ingredient in a special purgative tea given after parturition (see *Jatropha* spp.).

Specimen citation: 3325.

BIGNONIACEAE. Trumpet-Creeper Family.

Crescentia cujete Linnaeus, Sp. Pl. 626. 1753.

Calabash. — Calebasse. — **matifu** (m), **wire** (w).

The calabash tree is found in southern Florida, throughout continental tropical America as well as in the West Indies but almost always close to human habitation. It occurs in Dominica from lower to middle elevations and as elsewhere is frequently planted for its utilitarian fruits.

Calabash wood, though not available in large sizes, is moderately hard, tough and strong, and is utilized in various areas of Latin America for tool handles, ox yokes, etc. (50). Elsewhere in its range the tart copious inner pulp of the calabash fruit has served as food (21), but more often as a domestic medicine, as a remedy for colds (50), as a purgative which can bring about abortion in cattle (50), and as an ingredient of a poultice used against skin diseases. The fruit is reportedly the source of a black dye for cloth. The woody thin shells of the fruit after scraping are used

[51] It is not certain whether this is identical with the Carib "balié" mentioned by Breton (7).

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

824K

PLANTAGINACEAE. Plantain Family.

Plantago major Linnaeus, Sp. Pl. 112. 1753.
Plantain.

This annual herb of the Old World is widely distributed as a weed in the western hemisphere.

Plantain plants are boiled by the Carib to make a decoction employed for washing sore or inflamed eyes. [278]

Specimen citation: 124 (T), 784, 3366.

ACANTHACEAE. Acanthus Family.

Lepidagathis alopecuroidea (Vahl) R. Brown ex Griesbach, Fl. Br. W. I. 453. 1861.

A common weed of continental tropical America and of many of the West Indian islands.

The Dominica Caribs make a soothing tea from the foliage of this plant and give it to frightened children in order to calm them. [854 278]

Specimen citation: 840, 3229, 3611, 3689.

Pachystachys coccinea (Aublet) Nees in DC. Prodr. 11: 319. 1847.
Chandelier.

A colorful species native to Trinidad and the Guianas but locally naturalized in Dominica and other isles of the Antilles.

Chandelier grows adventively in the vicinity of some of the Carib houses. From the leaves a tea is made which is supposedly good for headache. [278]

Specimen citation: 846, 847, 3307.

RUBIACEAE. Madder Family.

Antirrhoea coriacea (Vahl) Urban, Symb. Ant. 1: 436. 1899.
Stenostomum dichotomum DeCandolle, Prodr. 4: 461. 1830.
Stenostomum coriaceum Griesbach, Fl. Br. W. I. 334. 1861.
Acouquoi. — *dalalua*[54].

[54] Cf. Carib: *ualualua* = ramier (wood pigeon); *lalalua* = knot or protuberance on wood.